

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 15th July 1893.

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		Nil.	

LIST OF NEWSPAPERS.

No.	Names of newspapers.			Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.						
Fortnightly.						
1	"Bankura Darpan"	...	...	Bankura	360	28th June 1893.
2	"Grāmvasī"	...	...	Ramkristopur, Howrah	1,000	
3	"Kaliyuga"	...	...	Calcutta	.....
4	"Kasipur Nivāsi"	...	...	Kasipur, Barisāl	300	
5	"Navamihir"	...	...	Ghatail, Mymensingh	500	
6	"Sadar-o-Mufassal"	...	...	Tahirpur, Rajshahi	650	
7	"Ulubaria Darpan"	...	...	Ulubaria	755	
Tri-monthly.						
8	"Hitakari"	...	...	Tangail Mymensingh...	800	
Weekly.						
9	"Bangavāsi"	...	...	Calcutta	20,000	8th July 1893.
10	"Banganivāsi-o-Prakriti"	...	...	Ditto	8,000	7th ditto.
11	"Burdwān Sanjivani"	...	...	Burdwan	320	4th ditto.
12	"Chāruvārtā"	...	...	Sherpur, Mymensingh	300	3rd ditto.
13	"Chinsura Vārtāvaha"	...	...	Chinsura	.....	9th ditto.
14	"Dacca Prakāsh"	...	...	Dacca	5,000	9th ditto.
15	"Education Gazette"	...	...	Hooghly	1,050	7th ditto.
16	"Hindu Ranjikā"	...	...	Boalia, Rajshahi	212	
17	"Hitavādī"	...	...	Calcutta	3,000	6th ditto.
18	"Murshidābād Pratinidhi"	...	...	Berhampore	.....
19	"Pratikār"	...	...	Ditto	611	7th ditto.
20	"Rangpur Dikprakāsh"	...	...	Kakinia, Rangpur	170	
21	"Sahachar"	...	...	Calcutta	800-1,000	5th ditto.
22	"Samaj-o-Sāhitya"	...	...	Garibpore, Nadia	1,000	9th ditto.
23	"Samaya"	...	...	Calcutta	3,000	7th ditto.
24	"Sanjivani"	...	...	Ditto	4,000	8th ditto.
25	"Sansodhini"	...	...	Chittagong	.....
26	"Sāraswat Patra"	...	...	Dacca	(300-400)	8th ditto.
27	"Som Prakāsh"	...	...	Calcutta	800	10th ditto.
28	"Srimanta Sadagar"	...	...	Ditto	.....
29	"Sudhākar"	...	...	Ditto	3,600	7th ditto.
Daily.						
30	"Banga Vidyā Prakāshikā"	...	...	Calcutta	500	8th, 10th and 12th July 1893.
31	"Bengal Exchange Gazette"	...	...	Ditto	.....
32	"Dainik-o-Samāchār Chandrikā"	...	...	Ditto	1,500	9th to 12th July 1893.
33	"Samvād Prabhākar"	...	...	Ditto	1,435	13th July 1893.
34	"Samvād Purnachandrodaya"	...	...	Ditto	300	7th, 8th and 10th to 12th July 1893.
35	"Sulabh Dainik"	...	...	Ditto	.....	6th to 8th and 10th to 12th July 1893.
ENGLISH AND BENGALI.						
Weekly.						
36	"Dacca Gazette"	...	...	Dacca	500-600	10th July 1893.
HINDI.						
Monthly.						
37	"Darjeeling Mission ke Māsik Samāchār Patrika."			Darjeeling	400	
Weekly.						
38	"Aryāvarta"	...	...	Dinapore	750	8th ditto.
39	"Bihar Bandhu"	...	...	Bankipore	500	
40	"Bhārat Mitra"	...	...	Calcutta	1,500	29th June and 6th July 1893.
41	"Champaran Chandrika"	...	...	Bettiah	350	
42	"Desī Vyāpārī"	...	...	Calcutta	.....
43	"Hindi Bangavāsi"	...	...	Ditto	5,000	26th ditto 10th ditto.
URDU.						
Weekly.						
44	"Akhbar-i-Al Punch"	...	...	Bankipore	750	29th June 1893.
45	"Anis"	...	...	Patna	.....
46	"Calcutta Punch"	...	...	Calcutta	.....
47	"Darussaltanat and Urdu Guide"	...	...	Ditto	300	10th July 1893.
48	"General and Gauhariāsi"	...	...	Ditto	410	6th ditto.
49	"Mehre Monawar"	...	...	Muzaffarpur	.....
50	"Reis-ul-Akhbar-i-Murshidabad"	...	...	Murshidabad	150	
51	"Setare Hind"	...	...	Arrah	.....
52	"Shokh"	...	...	Monghyr	100	

No.	Names of newspapers.			Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
	URIYA.					
	<i>Monthly.</i>					
53	"Asha"	...	...	Cuttack	80	
54	"Echo"	...	...	Ditto	.....
55	"Pradíp"	...	...	Ditto	.....
56	"Samyabadi"	...	...	Ditto	.....
57	"Taraka and Subhavártá"	...	...	Ditto	.....
58	"Utkalprabhá"	...	...	Baripada	250	
	<i>Weekly.</i>					
59	"Dipaka"	...	...	Cuttack	.....
60	"Samvad Váhika"	...	...	Balasore	225	25th May and 1st June 1893.
61	"Uriya and Navasamvád"	...	...	Ditto	420	31st ditto 7th ditto.
62	"Utkal Dípiká"	...	...	Cuttack	400	3rd and 10th June 1893.
	PAPERS PUBLISHED IN ASSAM.					
	BENGALI.					
	<i>Fortnightly.</i>					
63	"Paridarshak"	...	...	Sylhet	480	
64	"Silchar"	...	...	Silchar	250	

II.—HOME ADMINISTRATION.

(a)—Police.

THE *Hitavadi* of the 6th July fixes the entire responsibility for the Rangoon riots on the local police. It was aware of the probability of a riot two days before the

HITAVADI,
July 6th, 1893.

The Rangoon riots. disturbances actually broke out, and yet it took no preventive measures. In any other country the police would have been rebuked for such serious neglect of duty; but the police in this country are like the adopted sons of Government, and all their offences are therefore condoned.

2. The *Sudhakar* of the 7th July has the following about the late *Baqr-id* riots:—

SUDHAKAR,
July 7th, 1893.

The *Baqr-id* riots.

Who has not been pained to hear of the late riots between the Hindu and Muhammadan inhabitants of the country, and to see them, inflamed by the worst feelings, flying at each other's throat? Both Hindus and Muhammadans are now placed under the British yoke, and are in the same degraded condition. It is true that in Bengal the Hindus are in a somewhat better condition than the Muhammadans, but this difference is not observable in other parts of the country, where the two people are exactly in the same wretched plight. It therefore behoves the two communities to unite in bewailing their common lot, and not to thirst for each other's blood.

Disturbances between Hindus and Muhammadans on the occasion of the *Baqr-id* and *Muharram* festivals seem to be growing in magnitude year after year. And both Hindus and Muhammadans are to blame for this. The authorities, too, are not entirely free from blame. There seems to have grown up among Hindus a class of men who will not tolerate cow-slaughter in the country, and it is these people who take fancies abruptly and complain to the authorities that cow-slaughter in such and such a place will be disagreeable to the Hindus. Where the local authorities are wise and experienced men, no orders are passed on such complaints without making proper enquiries; but where the district officer is an inexperienced man, he allows himself to be influenced by these Hindu sticklers, and passes orders prohibiting cow-slaughter in the place objected to. The Muhammadans in such cases have no alternative but to resist, and the result is a riot. The writer has now come to know that the Rangoon riots were brought about in this way.

There has sprung up a class of Muhammadans, too, who seem to be anxious to wound the religious feelings of their Hindu fellow-countrymen by slaughtering cows in front of Hindu houses and temples. There is no denying that these Hindus as well as these Muhammadans are a disgrace to their country. They forget that they are weakening themselves by such internal quarrels, and are the greatest enemies of their own welfare.

3. The *Samay* of the 7th July writes as follows:—

SAMAY,
July 7th, 1893.

Crowd of pilgrims in Calcutta.

The news that the Puri God will be provided with a new wooden image this year is attracting an unusually large number of pilgrims to the shrine. Government should therefore take timely measures to prevent a repetition of the deplorable incidents which took place at the recent Hurdwar fair. The increase in the number of the pilgrims who have already commenced to pour into Calcutta from all parts of India, to be carried thence by steamer to the shrine, has induced the steamer companies to increase their fares. The fare for a journey from Calcutta to Chandbali, Rs. 2-8, has now been increased to Rs. 7. The pilgrims are paying this increased fare, but the companies are unable to supply them with tickets and accommodation on board their steamers. On Tuesday last, the 4th instant, the native boatmen charged a rupee per head of pilgrims for taking them to the steamers. Thousands of people, who have not yet been able to secure passages on board the steamers, are passing their time in this weather on the unsheltered bank of the river. The Commissioner of the Calcutta Police is asked to look into the matter.

4. The *Sanjivani* of the 8th July has the following:—

SANJIVANI,
July 8th, 1893.

The cow-killing riots.

The Muhammadans and the Hindus have now equal claims upon the country. They no longer stand to each other in the relation of conquerer and conquered: they are both under subjection, and are equal sharers in every happiness and in every sorrow.

It will not therefore fare well with either community unless both are united in the strongest ties of sympathy and friendship. Unfortunately, neither the Hindus nor the Mussulmans seem to realise this plain truth, and they consequently still cherish their old enmity towards each other, and therefore allow the merest trifles to engender deadliest quarrels among them. The slaughter of cows by the Muhammadans has, of late, become a chief cause of quarrel between the two peoples. The Hindu stops his ears at the very mention of cow-slaughter, while the Muhammadan takes a peculiar delight in wounding Hindu feeling by killing cows. And excesses on the two sides lead to open quarrels. Though cow-killing quarrels are mostly heard of during the *Baqr-id* festival of the Muhammadans, it is not to be supposed that Muhammadans kill cows only during that festival. The fact is that Muhammadans, though they kill cows all the year round, kill them at other times without much ado, but during the *Baqr-id* they seem to take a special delight in doing the work of slaughter within sight of Hindus, with the view of wounding Hindu religious feeling. Of the riots reported this year, those at Rangoon, at Azimgarh and at Hilsa in Bihar were more or less serious. From the reports received of the Mirzapur riots, it seems that the Hindus took the aggressive in it. The writer cannot approve of the conduct of either Hindus or Muhammadans in these riots. Neither of these two peoples has any right to interfere with the religious ceremonies of the other, and it is proper that each should perform its religious and social rites and ceremonies within the limits of its own religious and social circle.

BANGAVASI,
July 8th, 1893.

5. The *Bangavasi* of the 8th July has the following:—

Cow-killing disturbances in Bareilly. So long as there were a very small number of places assigned in Bareilly in the North-Western Provinces for cow-slaughter, no disturbances took place between the Hindus and Muhammadans. But Mr. Hewett, a former Magistrate, first increased the number of such places, and thereby gave opportunities to the two communities to fall out over the cow-killing question. The Hindus appealed to the higher authorities against Mr. Hewett's action, but got no redress. And now Mr. Macpherson, the present Magistrate of Bareilly, has, under instructions from the Commissioner, still further increased the number of places for cow-slaughter in the Hindu quarter of the town, and appointed Muhammadan constables to guard them. This has led the low class Muhammadans of the town to think that they are being encouraged by the authorities in the matter of killing cows. And they have therefore commenced committing excesses in the way of throwing cow's flesh into Hindu temples and into wells, the water of which is used by the Hindus. One Muhammadan woman having been caught in an act of desecration, was dragged to the thana by five Hindu lads. But the police arrested the boys. This action of the police encouraged the Muhammadans still more, and they commenced taking skinned cows in carts through the Hindu quarters. This was too much for the Hindus to bear, but still they took no aggressive steps. They kept their own house-doors closed, and when out in the streets tried as much as possible to avoid the sight. But at last their patience gave way, and they closed all shops and places of business. The Magistrate pressed them to open their shops. But they refused to do so until the persecution was put an end to. The Magistrate enlisted the wealthy Chaudhuris as special constables, and thus compelled highly respectable people to keep watch in the public streets like common constables. This exasperated the Hindus, who continued to keep their shops closed. The townspeople have been put to the greatest hardship for want of food articles. It is the Hindus and not the Muhammadans who are being sent to *hajut* in large numbers.

BANGAVASI.

6. The same paper has the following:—

The *Baqr-id* riots. The *Baqr-id* festival, which nowadays causes such a turmoil in the country, is a festival which has been observed by the Muhammadans for a very long time. And at every celebration of this festival cows have been sacrificed, as at present, by the Muhammadans. But never before did the country witness such disturbances on the occasion of this festival as have been occurring for some years past, and have occurred also this year at Ghazipur, Azimgarh, Bareilly, Bellia, Patna, Bihar and Rangoon. Indeed, Muhammadans of the present generation seem to be a little too anxious to wound the feelings of their Hindu fellow-villagers

and fellow-countrymen. It has, therefore, become the duty of the leaders of both the Hindu and the Muhammadan communities calmly to think over the cause of the change which has lately come over the latter community. And the leaders of the Muhammadan community ought to do this more than the leaders of the Hindu community, because in almost all cow-killing disturbances, it is the Muhammadans who have taken the aggressive, the Hindus, goaded beyond endurance, acting only in self-defence.

The observance of the festival at Azimgarh this year has given rise to the bitterest hostilities between the Hindus and Muhammadans of the district. The worst feelings are working in the minds of the two peoples there. They seem to have gone mad against each other, for they are defying and disregarding the police; are killing even the police and are themselves dying. They are proving that that cry of Hindu and Mussulman unity which is now heard in some people's mouths is an utter falsehood. Nor are matters less serious at Bareilly, where the people, not excepting even the Europeans, are sending away the female members of their families, because no one knows when a riot may break out. The Hindus, for fear of their lives, have closed the shops. Food has consequently become scarce, and the people are starving. With the view of frightening and harassing the shop-keepers, the authorities are enlisting them as special constables. This insulting of respectable people in a time of so much excitement is calculated to add fuel to the fire, and the authorities themselves will be to blame if their action is followed by any evil consequences.

It is only a very small portion of what has actually happened that has been described above. The affair taken as a whole has really become very serious. Feeling themselves encouraged by the authorities, low class Muhammadans have slaughtered cows before the very eyes of the Hindus, have carried the slaughtered animals through the public streets, and have thrown cows' flesh into Hindu temples, wells and roads. As a matter of course there have been these riots.

According to the *Morning Post* these disturbances are taking place owing to the charge of districts being placed in the hands of inexperienced officers. Is this the right view of the matter? And supposing it is, should the country fix the responsibility of these disturbances upon inexperienced district officers, and think its duty done? Certainly not, for it is the very serious case of Hindus and Mussulmans quarrelling among themselves and in that way weakening and ruining themselves. The Hindus and Mussulmans had their time for making such quarrels as these: they have it no longer. If they ever get back such a time as that, they may quarrel for supremacy. But they are now both in a situation of danger in which both are fairly on the road to ruin. This is not the time when, under allurements from anybody, they should quarrel among themselves.

7. The same paper publishes the following letter from one Manindra Chandra Rai Chaudhuri of Nadia Puskarini, within the jurisdiction of the Syampur thana in the

BANGAVASI,
July 7th, 1893.

Cow-slaughter in Rangpur.

Rangpur district:—

On the 26th June last, on the occasion of the *Baqr-id* festival, about three thousand cows were slaughtered in this part of the district. This horrible affair takes place in this place every year. The zamindars and *bhadra log* of other places are doing their best to suppress the practice within their zamindari and possessions, and have to a certain extent succeeded in their attempt. But no such attempt is being made in this place. Cows are being horribly slaughtered here almost in front of the zamindars' houses, but still the zamindars do not move or stir. Does such apathy become a Hindu? The cow is a god of the Hindu, and there can be no doubt, therefore, that to protect cows is a duty of the Hindus. And should it not be considered un-Hindulike to neglect this duty? The practice can be put down with the smallest effort, as is shown by the following case:—There is a *masjid* in this village standing within the correspondent's own zamindari, and he prohibited the slaughter of cows there at the last *Baqr-id*. There was consequently no sacrifice there, though the place has been used for such sacrifices for a long time. This shows that if the zamindars and other respectable people of whole districts unite in attempting to suppress the practice, they will be able to secure quite unexpected results. Even many Muhammadans of this place are opposed to cow-slaughter, and are ready to join

with the Hindus in their attempt to suppress it. Under these circumstances, does it not behove everybody to join in an attempt to suppress it? The district Dharma Sabha, however, is quite indifferent in the matter. Is not the Dharma Sabha failing in its duty in this matter? It is the duty of the Sabha to protect the Hindu religion. And preventing cow-slaughter is certainly one of its duties. The Dharma Sabha is entreated to agitate the question and induce the zamindars to prevent the practice within their respective zamindaris.

CHINSURA
VARTAVAHA,
July 9th, 1893.

8. The *Chinsura Vartavaha* of the 9th July says that thefts have lately taken place at the villages of Chhota Sarsa and Mandaran within the Pandua thana in the Hooghly district at the houses of Babus Subal Chandra Sen and Mahesh Chandra Ghosh, respectively. The former gentleman having opposed the thieves when carrying off a chest they hurled a brass *lota* at him. The villagers have prayed for a fresh investigation of the case on the ground that the investigation already made was not properly conducted. The villagers have also prayed for the appointment of a *chaukidar* in the village which has got a piece of *chakran* land.

CHINSURA
VARTAVAHA,

9. The same paper says that on the 3rd July last, thieves broke into the shop of one Shamchand Chandra of Harkata Lane in Kharua Bazar in Hooghly town, and carried off an iron chest. This took place three or four days after the removal of the police outpost from Kharua Bazar. The outpost should not have been removed from that place.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 10th, 1893.

10. The *Dainik-o-Samachar Chandrika* of the 10th July refers to the *Bagr-id* riots at Bareilly, and writes as follows:—
The letters received on the subject show that these riots were due to the European officials of Government having given undue encouragement to the slaughter of cows by Muhammadans. Cow-slaughter in the aggressive form in which it is practised in India is unknown even in Muhammadan countries outside India. Will the Indian Mussalmans never cease to hate the Hindus? Is cow-slaughter in a form calculated to wound Hindu feeling enjoined in the Koran? The purpose of the *korbani* is served by slaughtering goats and sheep; nay, sheep *korbani* is preferred to that of other animals. All Muhammadan countries outside India accordingly sacrifice sheep on the occasion of the *Bagr-id*. But if the Indian Mussulmans must needs sacrifice cows, let them do so in places where the sacrifice is not likely to be seen by the Hindus. No pious Mussulman will approve of cow-slaughter in front of Hindu temples with the sole object of wounding Hindu religious feeling. No one ought to encourage practices which are likely to wound the religious feelings of others. The officers of Government ought to adopt an impartial attitude in matters like the present, and the writer is sorry that the officers at Bareilly were unable to maintain this attitude. It is said that the riots were due to the thoughtlessness of a certain Mussulman Deputy Magistrate and other officers.

SULABH DAINIK,
July 11th, 1893.

11. The *Sulabh Dainik* of the 11th July has the following :—
Revival of race-animosity is the cause of the serious disturbances that have taken place at Bareilly, Azimgar, and other places in connection with cow-slaughter on the occasion of the *Bagr-id*. The violent and hot-headed Mussulman first wantonly attempted to offer an insult to the Hindu religion, and the Hindus having opposed that attempt, disturbances arose. And the carelessness and indiscretion of the officials have intensified the evil.

But we ask the Mussulman "What good do you expect from such disputes? Both Hindus and Mussulmans now live under the same sovereign. The fact that the sovereign is kind to you, Mussulmans, should not lead you to expect that you will avoid punishment if you deserve it, and the fact that the sovereign does not like us Hindus will not justify the supposition that we shall be punished, though innocent. What good do you then hope to gain, O Mussulmans! by making such disputes? What harm, too, can you hope to do to us Hindus by such disputes?"

"Do not your books of morality, O Mussulmans! praise the virtue of unity? Have you forgotten the excellency of that unity which once made you masters of the world? Have you never heard that great proverb of the English 'United we stand, divided we fall?' Has no historian related to you the

evil consequences of the dissensions between the Patricians and the Plebeians of Rome? Why then do you now forget your invaluable motto, Unity, and thereby bring ruin upon yourselves? If the Hindu and the Mussalman again heartily sympathise with each other, and have the English Government for their protector, there is no power on earth that they will need to fear.

"And we must also tell you, O English Government! that if you adopt proper precautions in time, these evils cannot occur. But you are careless, you have much to gain in the shape of court-fees from such disputes. But to endanger the people in this way for the sake of money is to ill-discharge the duties of a Government. If the young Magistrate of Azimgarh had adopted proper precautions in time, the disturbances could not have taken place. But he was sleeping all the time, and the result was that dreadful disturbances broke out under his eyes."

(b)—*Working of the Courts.*

12. The *Sahachar* of the 5th July refers to the Benares punkha-cooly case, and remarks as follows:—

SAHACHAR,
July 5th, 1893.

The Benares punkah cooly case. The soldier, Rigby, who killed the punkha-puller, has been fined only one hundred rupees for simple hurt, and the family of the deceased man must consider themselves fortunate that they have not been called upon to pay compensation to the Sahib for the pain which the exertion required in giving the kick must have caused to his leg. Moreover, what is the price of a cooly's life? The deceased man was only a punkah-puller and where is the harm if a hale and hearty English soldier like Rigby kills some 20 of them? Seventeen years ago, Fuller was fined only Rs. 50 for rupturing a native's spleen. But Rigby has now been fined Rs. 100 for a similar offence. This is not as it should be, and the price of a black man's life should not have been raised in this way. Rigby ought to have been acquitted. The cooly was certainly not born with an interminable lease of life, and would have died some day or other. Rigby's kick only hastened that event, and for nothing more than this he has been fined Rs. 100! This is certainly very heavy punishment, which may have the effect of reducing the number of deaths from rupture of the spleen and other accidental deaths among the natives. Rigby ought to have been rewarded instead of being punished.

13. The same paper refers to the case of Babu Prabhat Chandra Nag, and makes the following remarks:—

SAHACHAR.

The case of Babu Prabhat Chandra Nag.

The defendant in this case, Babu Prabhat Chandra Nag, was tried three times, and in the course of the third trial the District Magistrate wrote to the Deputy Magistrate trying the case, asking him not to pass orders on it without consulting him. Was not this request of the Magistrate an act of interference with the judicial independence of the Deputy Magistrate? The same thing happened in the *Suryyakanta* case, with only this difference that the Magistrate in that case went a few steps further. The Magistrate in the present case asked the Deputy Magistrate not to pass final orders without consulting him, simply because it was his wish that Prabhat Babu should be punished. Government sees all this and yet remains indifferent in the matter. Lord Kimberley has publicly denied the correctness of Sir Richard Garth's statement that the Government of India has placed judicial and executive functions in the same hands in order that its officials may enjoy unlimited powers. But does not the indifference of Government to put down cases like the above lend a colour to the *ex-Chief Justice's* charge? English Magistrates do not, indeed, take bribes like the Turkish kazis, but so far as the administration of justice and the liberty of the people are concerned, both English Magistrates and Turkish kazis seem to be on a par. Nay, in the opinion of the writer, the kazi's practice of taking bribes is better than the English system, for though the guilty often escape where bribery prevails, bribes give a chance for escape to the innocent too.

14. The *Hitavadi* of the 6th July says that the tender-hearted Dharماسala boy ought not to have been fined at all. He should have been simply warned and discharged. One hundred rupees is certainly a very good price for the life of a

The Dharماسala case.

HITAVADI,
July 6th, 1893.

native. It would have been well if the boy had been encouraged by being rewarded for the accuracy of his mark to try his skill on lots of natives.

SULABH DAINIK,
July 6th, 1893.

15. The *Sulabh Dainik* of the 6th July has the following :—

A fine of ten rupees for killing a native. Recently a European lad at Dharmasala shot a native dead. Native shooting is nothing new among Europeans ; it is an infectious disease which has prevailed among them for a long time past. Government is the *ma bap* of natives, but natives seem to have now lost their *ma bap*. The kind and paternal Government no longer regards them with love and affection, or cases of killing of natives by Europeans would have become impossible. It is only a few such cases that come before the courts. The English are the ruling race in this country, and India is their sporting ground. Englishmen come to India to make money and to make themselves merry. Here shooting of tigers and bears is not sufficient sport : there can be no full sporting without occasional indulgence in native shooting. There is nothing wrong in an Englishman's shooting a native, and it is sheer impertinence and folly for the natives to make a row over such a matter and to cause trouble to the Englishman by prosecuting him in a law court. When will that day come when cases against Englishmen will cease to be instituted in this country ? The European lad in the Dharmasala case has been fined only ten rupees. Heavy punishment this ! The lad ought to have been given a special reward for the feat he performed, and the complainant ought to have been punished. This would have hastened the advent of the auspicious day on which complaints against Englishmen will cease to be preferred in India.

BANGANIVASI
July 7th, 1893.

16. Referring to the case against the District Superintendent of Police, Pabna, the *Banganivasi* of the 7th July says that it is

The Pabna District Superintendent's case.

no wonder that the accused, though he admitted his guilt, has been let off with a simple warning. A European who murders a native is generally punished with a small fine, and a warning is no doubt sufficient punishment for beating a native. But in the counter-charge brought by the police against the ferry officer, the accused has been fined Rs. 30. This is justice, indeed. The writer will not advise the poor ferry officer to appeal, for it will be mere waste of money to prefer an appeal, and it will be impossible for a poor man like him to dwell in the district after incurring the displeasure of the District Superintendent of Police. An Indian must be satisfied with the sort of justice that has been dispensed in this case. But how long will the government of the country be carried on in this way ? How long will the people submit without protest to this unjust and unfair system of administering justice ? How can European learning and European enlightenment be praised when the enlightened British rule has produced only such results as these in India ? The country has come under British rule for upwards of a century, and it has been under the direct rule of Her Majesty for about half a century. And if all this time has not been long enough for the establishment of a perfect system of judicial administration, when should the people at all expect to have their grievances removed ?

SUDHAKAR,
July 7th, 1893.

17. The *Sudhakar* of the 7th July says that the facility with which the

The press in defamation cases.

defamation section of the Penal Code lends itself to the purposes of those against whom anything is written in the newspapers and who for that reason desire to harass a newspaper, has become a source of great hardship to all connected with the press. Let an accusation, however trifling, appear in a newspaper, and the accused man at once runs to a court of justice and takes out a summons or a warrant, the court feeling decidedly more inclined to issue warrants than summonses against every person connected with the offending paper. This causes no small harassment and expense to the accused, though, in the end, they may be acquitted. Thus, a little time ago, a common writer-constable laid a charge of defamation against this paper, and compelled a respectable pleader of the High Court to come over to Dacca in obedience to a warrant issued in connection with the case. It is, therefore, absolutely necessary that the law on the subject should be circumscribed in its scope, and that Magistrates should be required to exercise greater caution in issuing summonses and warrants in cases instituted under the defamation section of the Penal Code.

18. The *Sanjivani* of the 8th July has the following :—

SANJIVANI,
July 8th, 1893.

The Dharماسala case. The European at Dharماسala who shot a native has been fined Rs. 10 and ordered to pay a compensation of Rs. 100 to the family of the deceased. These sham trials have become utterly disgusting. Why do not the authorities enact a law granting perfect immunity to all Europeans guilty of murdering natives? That would settle the matter once for all. There would then be no necessity for sham trials, and the courts would cease to be the laughing-stock of the people. The fact is that, so long as the natives fail to retaliate the wrongs they receive, they will continue to be ill used by the Europeans, and failures of justice in the law courts will not cease.

19. Referring to the case in which the District Superintendent of Police, Pabna, was charged by Pulin Bihari Chakravarti, officer in charge of the ferry ghat, with having forcibly taken him to his house and beaten him, the same paper says that on the day of the trial, Mr. Stewart, the accused, took his seat by the side of the Magistrate, Mr. Gopendra Krishna Deb, and though he admitted having beaten the complainant, the Magistrate let him off with a warning. But in the counter-charge which was laid by the police against Pulin Bihari and another, accusing them of having forcibly taken away a piece of cloth and an umbrella from Mr. Stewart's cook, the Magistrate fined each of the accused Rs. 30. This was a very fair trial indeed, the oppressor escaping scot-free, and the oppressed man being punished for having discharged his duty. It is no wonder that such miscarriage of justice should take place at the hands of those who rise to the magisterial seats by the favour of high officials.

SANJIVANI

20. The same paper says that at Monghyr Mr. Phillips has once more acted most impertinently by disobeying an order of the High Court Judges. It is a well known fact that the High Court opposed the Lieutenant-Governor's proposal to transfer him to the judicial service. And is that why Mr. Phillips has again insulted the High Court? Nothing is impossible for a hot headed man like Mr. Phillips. It is to be hoped that the High Court Judges will not repeatedly overlook the insults which are flung at them by Mr. Phillips. It is to be hoped also that Sir Antony MacDonnell, conscientious and upright ruler that he is, will not, like Sir Charles Elliott, encourage that officer in his career of impertinence. An officer like Mr. Phillips is not fit either for the Executive or for the Judicial line, the only department to which he can be transferred being either the Opium or the Forest Department.

SANJIVANI.

(c)—*Jails.*

21. *Al Punch* of the 29th June praises the Government of India for having ruled that prisoners sentenced to simple imprisonment should be lodged apart from common prisoners, and should not be compelled to wear convict-dress, and says that it would have been better if it had arranged for lodging even prisoners of this class one apart from another, according to their religious persuasion and place in society.

AL PUNCH,
June 29th, 1893.

(d)—*Education.*

22. The *Samay* of the 7th July has the following in connection with the Central Text-Book Committee :—

SAMAY,
July 7th, 1893.

The Central Text-Book Committee. The Central Text-Book Committee is now revising its list of text-books, and has in its revisional capacity, rejected a good many books. This action of the Committee is sure to have a prejudicial effect on the development of Bengali literature. That literature being still in its infancy, no Bengali book should be examined in a hypercritical or fault-finding spirit. The action of the Text-Book Committee in thus rejecting books indiscriminately has put the progress of Bengal and Bengali literature 50 years backward. In the opinion of the writer, Government has entrusted the Committee with larger powers than it ought to possess. There are only two grounds on which books ought to be rejected, seditious matter and abuse of particular sects or religions; and it ought to be the duty of the Committee to look to these two points alone. As for style, language, printing, and other matters,

they should be left to be judged by the pandits teaching in the schools, for they are sure to be better judges of these things than any member of the Committee can possibly be.

A good many of the members of the Committee being Hindu revivalists, non-Hindu writers meet with scant justice at its hands. Bengali literature is greatly indebted to Brahmoism, and the late Raja Ram Mohan Ray, the founder of Brahmoism, may be said to have been its father. Akshay Babu, Pandit Isvara Chandra Vidyasagar, and other men, who have done so much for Bengali literature, belonged to the Brahmo Association named the Tattvabodhini Sabha. Even at the present day the number of Brahmo writers is not inconsiderable. And yet there is not a single Brahmo gentleman on the Committee. Books containing references to the character or religion of Christ and Muhammad are rejected as being of a sectarian nature, but books full of Hindu doctrines are not much objected to. Babu Mahendra Nath Bhattacharyya's *Padartha Vidya* (an elementary treatise on physical science) is one instance in point. In page 14 of the book occurs a passage of which the following is a translation:—'When *Sakti* dances on the *Sava*, which is an inanimate object, this universe starts into existence.' Is not this a preaching of the *Sakta* doctrine? And another passage occurring in page 229, and in which the author speaks of *Meruprabha* (northern light or the Aurora Borealis), is open to the same objection. Speaking of the sun in page 190 of his book, the writer says:—"It is he who causes large banyan trees to grow out of the tiniest seeds, and again fells them with the axe; it is he who runs swiftly in the shape of a horse, it is he who flies in the sky in the shape of a bird; it is he who sows corns and reaps them It is he who manifests himself in the form of energy, and disappears again in that form . . . Reader, do not think that all this is mere poet's imagination: these are scientific truths which do not admit of doubt or distrust." But is not this preaching the *Saura* doctrine? Again, the book, though intended for boys of tender years, is written in a difficult style, and one has to consult a dictionary at every step to make out what the words used by the author mean. Nevertheless, as Mahendra Babu has many friends in the Education Department, his book has been for a long time used as a text-book for the Vernacular Scholarship examination. In short, the Text-Book Committee is doing much mischief by its bad selection of books. The Committee think that no one, with the exception of Babus Mahendra Nath Bhattacharyya, Jadugopal Chatterji, Rajanikanta Gupta and a few others can write faultless books.

SANJIVANI,
July 8th, 1893.

23. Referring to Sir Comer Petheram's presidentship at the recent meeting of the Youngmen's Higher Training Association, at which Mr. Ameer Ali delivered his lecture on the ethics of Islam, the *Sanjivani* of the 8th July remarks that most people will hear with surprise that Sir Comer came to teach morality to the boys.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 9th, 1893.

24. The *Dainik-o-Samachar Chandrika* of the 9th July says that the Government of Sir A. P. MacDonnell has resolved to pardon Babu Abalakanta Sen. The writer has been all along saying that there was no need of planting a cannon to kill a mosquito, and will be glad to see Babu Abalakanta's books in wide circulation after being corrected.

Abalakanta Sen.

(c)—*Local Self-Government and Municipal Administration.*

ULUBARIA DARPAN,
June 28th, 1893.

25. The *Ulubaria Darpan* of the 28th June says that this year the District Board of Howrah has sanctioned only Rs. 1,700 for the construction and repair of roads in the Ulubaria sub-division. Out of this sum Rs. 500 will have to be paid as last year's cost of repairing roads. Thus Rs. 1,200 is available for repairing and constructing roads in the sub-division. The sub-division has four thanas, and this paltry sum will prove inadequate to remove the wants of even a single thana. The roads within the sub-division are in a most deplorable condition, and not a single large road has been either constructed or repaired in the sub-division since the foundation of the District Board. Nay, even the roads which were constructed by the Road Cess Committee have been allowed to fall into disrepair. It seems that the Road Cess Committee did its work far better than the present District Board is doing.

The Howrah District Board and roads in the Ulubaria sub-division.

It was once proposed to construct two good roads in the sub-division, viz., one from Shampur to Ulubaria, and another from Ulubaria to Amta, and surveys were made for the former road. But nothing further has been done in the matter. There are men of learning and independence in the District Board, and yet so small an amount has been sanctioned for the construction of roads in the sub-division. The Vice-Chairman of the Board, Babu Mahendra Nath Roy, cannot, for want of time, properly attend to the wants of the people in the matter of roads, while Pandit Mahesa Chandra Nyayaratna, another member, is busy with his hobby of a tramway line from Howrah to Amta. The other members do not seem to take much interest in the affairs of the Board; and this accounts for the smallness of the road grant. The Sub-divisional Officer of Ulubaria should be made a member of the District Board.

26. The *Hitavadi* of the 6th July says that a number of municipalities in Bombay have been abolished on the ground that they do not possess sufficient funds for effecting sanitary improvements. But the writer is unable to see how the abolition of municipalities will in any way lead to sanitary improvement. Who shall say how many municipalities will be abolished under the pretence of sanitary improvement?

HITAVADI,
July 6th, 1893.

27. Referring to the proposal to create village unions, the *Pratihar* of the 7th July says that it is very pleasant to hear of the extension of Local Self-Government, but such extension does not often prove beneficial. The new proposal has awakened a fear of new taxation in the writer's mind.

PRATIKAR,
July 7th, 1893.

28. The *Samay* of the 7th July draws the attention of the Municipal authorities to the deplorable condition of the Kasi-Mitra Burning Ghat in Baghbazar, Calcutta. A round strip of land enclosed by a corrugated-iron fencing and without covering of any kind above, constitutes the ghat. The bad smell of the dead bodies which are burnt at this ghat is therefore felt in the neighbouring localities. Dissected dead bodies from the Medical College Hospital are sent to this ghat for cremation. And when lots of these bodies, in all stages of decomposition and most horribly mangled, are put on the pyre, the smell becomes so oppressive that people cannot use the road which runs past the burning ghat. This multitude of dead bodies from the hospital at the ghat, which is, by the way, kept in a very untidy condition, is often a reason why the people of the locality are obliged to carry their dead bodies to the Nimtola burning ghat, which is a long way off from Baghbazar. Some other place should, therefore, be set apart for the cremation of the dead bodies from the hospital. The Health Officer of the Calcutta Municipality is asked to enquire into the condition of this burning ghat. The Hindu public of the town should also take up the matter and agitate for the improvement of the ghat.

SAMAY,
July 7th, 1893.

29. The *Bangavasi* of the 8th July thinks that Self-Government must be in a sad plight in the Bombay Presidency, when the Governor has abolished certain municipalities for failing to carry out needful sanitary measures for want of funds. It is time that the Self-Government Babus of Bengal took timely warning, for there is a cry for sanitation in Bengal too.

BANGAVASI,
July 8th, 1893.

30. The same paper complains of the bad condition of the pounds in Chirkuta and Beguniya within the jurisdiction of the Barakar thana in the Raniganj subdivision of the Burdwan district. The pound at Beguniya is quite open, and the one at Chirkuta is only insufficiently thatched. So the impounded animals have to suffer greatly in the rainy season.

BANGAVASI.

31. The *Saraswat Patra* of the 8th July says that the Union Committees that will be shortly formed in many districts, will have to construct roads, excavate tanks and wells, and make sanitary arrangements in the villages under their jurisdiction with the income from the cattle-pound as well as with the small allotments that will be made to them by the District Boards. But these Boards themselves have not sufficient money at their disposal to execute properly all these works which it is their duty to execute. It is not, therefore, easy to see how the Union Committees will be able to discharge their functions with the small sums of

SARASWAT PATRA,
July 8th, 1893.

money which they will have at their disposal. There can be no doubt, however, that the formation of these Committees will furnish an occasion for fuss-making.

SOM PRAKASH,
July 10th, 1893.

32. A correspondent of the *Som Prakash* of the 10th July takes exception to the removal of the charitable dispensary belonging to the Santipur Municipality, to the house of Chandra Saha on the bank of the khal. This house has a grogshop and quarters for public women near it; nay, portions of the house itself are occupied by prostitutes. This being the case, poor but respectable women will find it impossible to go there for treatment, and that means that they will have to go without medical aid.

(g)—*Railways and communications, including canals and irrigation.*

SANJIVANI,
July 8th, 1893.

33. The *Sanjivani* of the 8th July requests the authorities to clear the silt in the Bagnan Canal in the Ulubaria subdivision of the Howrah district. The dredging would give work to the poor labourers in this year of distress, while the re-excavated canal will supply good drinking-water to people on its banks, and improve the fertility of both banks. Babu Prem Chand Singha, a well-to-do raiyat, is prepared to undertake the work at his own cost if Government grants him a lease of the lands on the two banks for a certain number of years.

CHINSURA
VARTAVAHA,
July 9th, 1893.

34. The *Chinsura Vartavaha* of the 9th July says that the two or three miles of road from Magra to Khanpur in the Hooghly district which stood in urgent need of repair is being repaired in a way which is causing sheer waste of money. The slopes on the road are being filled with earth which is being washed away by rain. It is sad to see such waste of money.

SOM PRAKASH,
July 10th, 1893.

35. A correspondent of the *Som Prakash* of the 10th July says that in 1880 the owners of the steamer named *Siddhesvari* were fined Rs. 100 by the Calcutta Police Magistrate for having plied her at night with passengers on board. Now the people in charge of the steamer belonging to Messrs. Hoare, Miller & Co., which daily plies between Calcutta and Kalna, often ply her at night if she is nearing Kalna. But when the vessel is nearing Calcutta on her return journey, care is taken not to ply her after sun-set. Now, this navigation of a vessel with passengers on board is distinctly illegal and fraught with danger, and the wonder is that the Santipur police does not take notice of it.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 10th, 1893.

36. A correspondent of the *Dainik-o-Samachar Chandrika* of the 10th July writes as follows:—

The Midnapore rivers.
1. As the rivers in the district of Midnapore are apt to overflow, they require to be kept in check by means of bunds along their banks. These bunds used to be kept in repair by the zamindars. But Government has now undertaken that task, and it rigorously takes from the zamindars the expenses of the repairs. And many zamindaris have been sold in auction in consequence of the inability of their owners to pay these expenses. Government nevertheless does its work in a very perfunctory manner; and the rivers of Midnapore frequently overflow their banks on the occurrence of even the smallest floods. The last heavy rainfall has breached the bunds in several places, and portions of parganas Kasijora, Mayna and Sobang have been flooded. Both zamindars and raiyats are ruined, and it will not do if the former do not waive their claims to rent this year. But Government will show no concession to the zamindars and will sell their mahals mercilessly if the revenues are not paid. Distress prevails in the district, and the people are starving. But Government will never admit this and will regard the case merely as one of increase of the price of corn.

2. The anicuts which have been constructed across the Kamsavati at Midnapore and Pansakura, with the object of regulating water-supply in the Midnapore Canal, are doing great harm. In the first place, by checking the flow of water in the Kamsavati below the town of Midnapore, they have tended to make its water unwholesome. In the second place, in times of flood, the water rushes on the anicuts with so much force that the navigation of the

river becomes impossible. During the last floods, some 3,000 to 4,000 of the pilgrims bound for Puri had to wait on the bank of the river for two or three days, for no boat would venture to take them across. This caused a great deal of inconvenience to the poor, who could not pay the exorbitant fares charged for the lodgings.

(h)—General.

37. The *Charuwarta* of the 3rd July regrets that the town Sherpur post-office, whose importance is daily increasing, should be located in a wretched hut which admits

CHARUVARTA,
July 3rd, 1893.

rain water.

38. The *Hitavadi* of the 6th July has the following on the subject of the Currency Settlement:—

The probable effect of the currency settlement.

Lord Lansdowne has indeed admitted in his Council that he has been in a manner compelled to pass the new Coinage Act. But that is no reason why the writer should approve of it. It is very improper to fix the price of any article at pleasure. A price so fixed cannot stand. This is clear from the fact that notwithstanding that Government has fixed the price of the rupee at $1\frac{1}{3}$ shillings, business is not being transacted in the bazars at that price. Government thinks that one effect of the new law will be a saving of Rs. 1,98,94,000 in the current year. But this expectation will not be realised. If the Secretary of State had been able to sell the Council bills all the year round at the rate fixed by Government, the saving for the current year would no doubt have amounted to the above sum. But the rate has been fixed at the end of June, and the estimated saving will not therefore be effected this year. Again, any small gain the Government may make by the change will be more than counterbalanced by losses in other directions. In this year's budget the probable price of Bengal opium has been set down at Rs. 1,250 per chest. But since the closing of the mints to private coinage, the price of silver has gone down, and opium had to be sold recently at Rs. 1,220 and Rs. 1,150 per chest. According to the *Indian Daily News* the price of Bengal opium is likely to settle down in future at Rs. 1,150 per chest. If this happens, Government's loss from the sale of Bengal opium will amount to 63 lakhs. And this added to the loss from the sale of Mulwa opium will reduce the opium revenue by a crore of rupees. Again, the closing of the mints to private coinage will mean for Government a loss of 11 lakhs of rupees a year. The appreciation of the rupee will tell on the export trade of India, for the increased price of Indian goods will in many instances repel English customers. This decrease of the export trade will reduce the prices of the articles of export, and the land revenue will suffer in consequence. Thus it seems that Government and the country will lose instead of gaining in consequence of the new legislation. In no other country would a question involving such grave issues have been so summarily disposed of.

39. The *Bharat Mitra* of the 6th July says that as about ten lakhs of pilgrims will shortly assemble at Puri, Government should see that they are not maltreated by the local

BHARAT MITRA,
July 6th, 1893.

The Puri pilgrims.

officials like the pilgrims at Hurdwar. Government should appoint proper men to look after these pilgrims.

40. The *Banganivasi* of the 7th July thanks Lord Herschell's Committee and the Government of India for the step which has been taken in regard to the currency of

BANGANIVASI,
July 7th, 1893.

The currency settlement.

the country. Some people are complaining that the settlement arrived at will benefit Anglo-Indians, but will not be good for the country and its people. That this is an utterly erroneous view is easily shown. India has large debts in England, the interest on which must be paid in gold, and the debts themselves must be discharged in the same metal. And has not the rise in the value of silver in comparison with gold improved India's situation in regard to its creditors? Moreover, the settlement will prove beneficial to India in regard both to its import and to its export trade, though it may be prejudicial to the interests of British merchants. The Manchester merchants and the merchant community of England generally are protesting against the action of the Government of India. The reason of their protest is perfectly intelligible, but it is not at all clear why some native papers are crying against the change.

SULABH DAINIK,
July 8th, 1893.

41. The *Sulabh Dainik* of the 8th July has the following :—

Distinction of native and European in the public service.

Everybody knows with what eye the Europeans look upon the natives of the country. The latter are looked down upon and vilely abused. Many Englishmen and English ladies cock up their noses at the very sight of a native, and it is even doubtful whether the average Anglo-Indian can realise to himself that native life has any value at all; otherwise deaths of natives at the hands of Europeans would not be invariably ascribed to ruptures of the spleen. Of course there are a few good men among the Europeans, but the great majority hate the people of this country, though the latter have given them no cause of offence.

The Europeans enjoy almost a complete monopoly of all the high posts under Government. But are not competent natives available for these posts? And the few high posts that are given to natives do not carry the full salaries attached to them. This is absolutely without rhyme or reason. Is the European officer given such high pay simply because he has come from a distant country, and has only himself and his wife to support, and is the native servant of Government allowed such low pay because he has so many mouths to feed? The case is the same even as regards the low-paid appointments. The European does less work and gets more pay than the native. As regards the question of pay, a very good rule obtains among the Christian missionaries. A bachelor missionary gets a smaller salary than a married one, and the salary allowed to the latter is again smaller than that which is granted to him who has a family to support. But the native servant of Government who is burdened with a family from his boyhood can never get his salary increased. It is only in India that such distinction of native and European is possible.

Take the case of native station-masters on Indian railways. The maximum pay of these men is fixed at Rs. 50 a month, and they are allowed free house accommodation on the station premises. The station houses are generally situated at the extremities of villages on low lying fields or near some *beel*, and the station master has his lodgings in a few rooms roofed with tin. The mere sight of these rooms is sufficient to make one weep for him who must live therein with his family. During the rains, when the *khals* and *beels* are full to overflowing, and the house allotted to the station-master stands out as an island in the midst of the vast sheet of water, a large number of snakes take refuge in it and prove a constant source of danger to him and his family. It is only the other day that a female member of the family of the station-master of Guma, a station on the Central Bengal Railway line, died from snake-bite. Would a European servant of Government have been condemned to such lodgings? Would not a nice bungalow have been erected for him? There is a fine bungalow for the Engineer Sahib at Tetulia near the Government Khas Mahal Bilballi, but the lodgings intended for the Tahsildar were up till recently in a most wretched condition and infested with snakes. There may be a difference of pay between the native and European officers of Government, but why such difference in their housing? Is it not the same God who has made both native and European? It does not certainly behove Europeans to treat natives so heartlessly.

BANGAVASI,
July 8th, 1893.

42. The *Bangavasi* of the 8th July says that the last census was taken at

The last census.

considerable trouble and expense, and the authorities are deducing various conclusions from it. One of the conclusions so arrived at is that in Bengal girls are seldom married before the age of ten, and that ten years is the lowest age of marriage for them! If all the conclusions deduced from the census are of no better character than this, then it is clear that all the money and trouble spent upon it have been wasted.

BANGAVASI.

43. The same paper has the following :—

The currency settlement.

When a gold currency will be introduced into India, the value of silver coins will fall in this country, as they have fallen in England. The fall in the value of the silver coins in England has brought hardship only upon the labouring class, for they are the only people in that country who have to carry on their transactions in silver. It is because they have to make all their purchases in silver that they have to

bear, though for no fault of their own, all the loss in the gold value of that metal. Thus they are now getting for a shilling what they formerly used to get for seven pence only. This is the extent of the mischief which the adoption of a gold currency in England has produced in that country. But the adoption of a gold currency will produce a far more widespread misery in this country; for, whilst in England it is only the labouring classes who are poor, in India it is the great majority of the entire population who are in straitened circumstances.

If the sovereign continues to be valued at Rs. 15, the value of the rupee will come down to 10 annas 6 pies. And no one will then get for a rupee more than what can be now got for ten annas and-a-half. And this should give people an idea of the hardship that will be caused in this country if sovereigns are introduced here as a medium of currency. But the people of India will have to suffer in another way. The value of silver having already considerably fallen, the uncoined silver in the country, constituting the savings of the poor who cannot save in gold, has also fallen in value. Thus the country's savings are losing in value for no fault of their owners. And this is a state of things which will be for the good neither of the zamindar nor of the raiyat, nor even of the manufacturing and labouring classes. On the introduction of a gold currency in this country, the zamindar will have to pay his revenue in gold, but as his collections from his raiyats will continue to be made in silver, he will have to increase those collections in order to make up the difference which will be caused by the fall in the value of silver. And that will mean an interference with the provisions of the permanent settlement.

The solution of the currency question arrived at by the Government of India will cause great hardship to the people of this country, though it will present in some measure benefits to English merchants by increasing the export trade of England, and the Anglo-Indian officials by slightly raising the rate of exchange. But all these advantages will disappear as soon as silver attains the same reduced value all over the world. Nay, the exchange difficulty will then still further increase. The only true remedy for the evil lies in the introduction of a bi-metallic currency in England.

44. The *Sanjivani* of the 8th July is extremely dissatisfied with the constitution of the Ganga Commission. The gentlemen appointed to it are either officials and protégés of

The Ganja Commission.

Government or seekers of Government's favour, and it is extremely likely that they will sing the praises of the drug.

45. An Assam correspondent of the same paper says that Inas Ali, Head Clerk in the Public Works Secretariat of the Assam Government, has been dismissed and a Eurasian has been appointed in his place. Inas Ali was a worthy

The Assam Public Works Secretariat.

assistant in the office, and everybody is sorry for his dismissal. A clerk drawing Rs. 80 has been degraded to a post carrying a salary of Rs. 60 because he wrote in a draft "I am directed by the Chief Commissioner," instead of "I am directed." A despatch clerk having forgotten to attach enclosures to a letter, has been unfavourably mentioned in the Superintendent's service-book. The Superintendent, who ought to get Rs. 250 as pay and Rs. 60 as *bhatta*, is allowed only Rs. 250. And now it is proposed to appoint a Eurasian to this office on a salary of Rs. 350, the amount being made up by abolishing a clerk's post and reducing certain salaries. The present Superintendent is a very competent man, and his only fault is that he is a native. Mr. Ward has greatly displeased the Assam public by proposing to act on the line suggested by his Secretaries. Mr. Johnstone, Chief Engineer to the Bengal Government, wrote to Mr. Nightingale regarding the present Superintendent, telling him that he would have taken the Superintendent into his own office if there had been a vacancy. It will not certainly be advisable to remove an experienced officer of nineteen years' standing in order to make room for a Eurasian. It is to be hoped that the Government of India will not consent to the proposed arrangement. If the high-handedness which at present prevails in the Assam Public Works Secretariat is not checked, the correspondent will not hesitate to make more disclosures.

46. The *Dacca Prakash* of the 9th July strongly condemns the new currency settlement of the Government of India, and says that it will do no good but may do much

The currency settlement.

SANJIVANI,
July 8th, 1891

SANJIVANI.

DACCA PRAKASH,
July 9th, 1893.

harm to the country. Last year, India gained some advantage from the operation of the Sherman Act. But the new law will not only deprive it of the benefits of that Act, but will open up for it a source of very considerable loss by subjecting it to the vengeance of foreign governments who have been justly offended by the action of the Government of India in this matter. The prospect of the adoption of a gold currency in India has already commenced to tell on the price of silver. The price of the rupee is going down and the Secretary of State will have to sell his bills at very much lower rates than the fixed price of the rupee. The rupee will in time become equivalent to 6 or 7 annas, and the loss from exchange will then be increased by 15 or 16 crores of rupees. Even when English sovereigns come to be used as a medium of currency in this country, the depreciation of the rupee will not be checked. Moreover, as people will then try to convert their rupees and notes into gold, that metal will become still more appreciated than it is now.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 9th, 1893.

47. The *Dainik-o-Samachar Chandrika* of the 9th July has heard it rumoured that Mr. Cotton will go to India and Mr. Nolan will be appointed Chief Secretary to the Bengal Government. But the writer is sure that Mr. Nolan will not get the Chief Secretaryship if Sir Charles Elliott comes back.

CHINSURA
VARTAVAHA,
July 9th, 1893.

48. The *Chinsura Vartavaha* of the 9th July says that it is proposed to transfer the post office at Chopra to Khanpur if the hut in which it is now located is not repaired by the owner of the hut within a week. But its transfer will be a source of great inconvenience to the village of Rohia, which is situated at a distance of three miles from Khanpur. If the post office is to be transferred, it should be transferred to Rohia which lies in the centre of the area served by the post office. Babu Upendra Nath Sinha Raya of Rohia is ready to make over his bungalow in that village for the use of the post office.

DACCA GAZETTE,
July 10th, 1893.

49. The *Dacca Gazette* of the 10th July disapproves of the proposal made by the Deputy Postmaster-General, Eastern Bengal, to convert the Munshiganj post office in the Dacca district from a head office into a subordinate office. The proposed change will cause serious inconvenience to the people of Bikrampur.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

ULUBARIA DARPAN,
June 28th, 1893.

50. The *Ulubaria Darpan* of the 28th June says that between floods, heavy rains, and the last cyclone, the people of the Ulubaria sub-division of the Howrah district are having a very bad time of it. The cyclone has made a large number of people homeless, while the saltwater inundation is likely to be followed by a plague. Last week's rainfall has submerged the fields, and the crops sown have been destroyed. The prospects of the crops in the sub-division are very gloomy, and starvation stares the people in the face. The agricultural operations are very nearly at a standstill. The next is likely to prove a very bad year.

BURDWAN SANJIVANI,
July 4th, 1893.

51. The *Burdwan Sanjivani* of the 4th July has the following:—
Crop prospects in the district of Burdwan. Excessive rainfall has prevented the sowing of crops in many places in the district of Burdwan. The *aus* crop is still being sown, but rain and flood are proving injurious to the sowings. The heavy rainfall of this year is not likely to be favourable to agricultural operations. Last year the crops were injured by drought, and if the same thing happens this year in consequence of excessive rain, it will be very difficult to keep the people alive. Already coarse rice is selling at 14 seers *kachi* per rupee.

BANGANIVASI,
July 7th, 1893.

52. The *Banganivasi* of the 7th July says that the excessive rainfall has destroyed the *aus* crop in Gobra within the jurisdiction of the Katwali thana in the Jessore district, and little prospect is entertained of the *aman* crop. The people are in great distress, having already consumed all their rice and paddy. Coarse rice is selling at Rs. 4 and Rs. 4-2 per maund.

53. The *Bangavasi* of the 8th July publishes the following reports:—

BANGAVASI,
July 8th, 1893.

Crop Reports.

(1) There is distress in Faridpur. Rice is selling at Rs. 4-8 and Rs. 5 per maund, and thefts are taking place every night.

(2) Heavy rains and storms in Durgapur in the Burdwan district. Rice is selling at 12 seers (*kachi*) per rupee. People are in great distress, and the sowing is being greatly impeded.

(3) The standing paddy crops in Gopalganj in the Faridpur district have been washed away by the incessant rains, and the sowing on the low grounds has not yet been done. Coarse rice is hardly procurable even at Rs. 4 or Rs. 4-4 per maund. Chandi Mandal of village Khatra with his whole family is on the point of death from starvation.

(4) There is no hope of the *aus*, *aman*, and *amlá* crops in Bagrinayabasat within the jurisdiction of the Garhbeta thana in the Midnapore district, and the sugarcane crop has been totally destroyed. The seeds sown for the winter crop have all been washed away. Paddy is selling at 7(?) maunds per rupee, and rice at 10 seers per rupee.

(5) The villages in the Munshiganj subdivision of the Dacca district have been submerged and the sowing is being greatly interfered with. The labourers are without employment on account of rains. Rice is selling at from 7 to 8 seers per rupee.

(6) The prospect of the paddy crop in Simaliya within the jurisdiction of the Naopara thana in the Nadia district is not at all good. The crops on the low lands are submerged. The river Gauri is rising. Rice is selling at 11 to 12 seers (*kachi*) per rupee.

(7) The incessant rains at Baghra in Vikrampur in the Dacca district have greatly damaged the crops. Coarse rice is selling at 8 seers per rupee.

(8) The prospect of the *aus* crop in Bhangbari within the jurisdiction of the Dhubri district in Assam is not good, and the sowing of the winter crop has not been done for want of rain. Most of the poor people are starving. Small-pox has appeared in the place.

(9) The *aus* crop in Chaudagram in the Tippera district has been greatly damaged by the late incessant rainfall. The price of rice is rising.

(10) The roads, canals, tanks and *beels* in Basai within the jurisdiction of the Pansa thana in the Faridpur district have been flooded by excessive rainfall, and paddy and jute have been completely destroyed. The poor people are actually starving, as rice is selling at 10 seers per rupee. Malaria is raging fiercely among the villagers.

(11) The lands in Naitya within the jurisdiction of the Chapabhangra thana in the Hooghly district, were not cultivated last year for want of rain, and the heavy rains of the present year have altogether prevented many people from sowing the *aus* and the jute crops. The seeds that were sown have been submerged and destroyed. The winter crop has not yet been sown. Owing to the incessant rains many people are actually starving. Raja Peary Mohan Mukharji of Uttarpara has saved the lives of his raiyats on the zamindari situate within the jurisdiction of the Haripal thana, by advancing taccavi loans and remitting rents.

54. The *Sanjivani* of the 8th July says that the late incessant rains have seriously interfered with agriculture in the Diamond Harbour subdivision of the 24-Parganas district. Twice the raiyats sowed seeds, and twice

SANJIVANI,
July 8th, 1893.

Crops in Diamond Harbour sub-division.

have the seeds been destroyed by the rains. Rice and paddy are selling very dear, and the labourers are starving.

55. A correspondent of the *Samaj-o-Sahitya* of the 9th July writes as follows:—

SAMAJ-O-SAHITYA,
July 9th, 1893.

Distress in the Midnapore district.

The distress in the Midnapore district this year knows no bounds. There was a total failure of crops last year, and a partial failure of crops during the preceding three years. When paddy is not available at Rs. 2 per maund, and coarse rotten rice unfit for human consumption at 10 seers per rupee, the intensity of the distress can be easily imagined. The price of rice and paddy is rising higher and higher. People are living upon herbs, leaves and broken rice-grains. The Mahajans have stopped loans. Many cannot get one full meal in three or four days.

Alms can scarcely be had. Distress is most intense in the Dantun thana. Government is still indifferent to the distress, having taken it for a little scarcity of food. The zamindars raised money among themselves, and were helping needy people at the rate of Rs. 2 per head. But the money was made over by them to the Midnapore Public Committee, which has the District Magistrate for its Chairman. But the Magistrate takes no note of the distress, and though there is still much money in the hands of the Committee it has granted no relief for the last two months. The people are not receiving agricultural loans. All the seed-grain of the cultivators has been destroyed by heavy rainfall, and they have no money to buy new seed-grain. The prospect will become much less gloomy if Government now helps the cultivators to buy seed-grain.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 10th, 1893.

56. A correspondent of the *Dainik-o-Samachar Chandrika* of the 10th July writes as follows:—

The condition of the Midnapore peasantry.

The condition of the Midnapore peasantry is deplorable in the extreme. Most places in the district grow only a single crop of paddy, and the loss of that crop means the peasantry's ruin. Last year's crop was destroyed by drought, while the excessive rainfall of the present year will prevent sowing operations in most places. The people are in despair and hundreds of them are leaving the district every day. Some 10,000 men have left Midnapore within the last three months. The writer had a talk with an old Sonthal, who was on the point of leaving the district with his family. His story is that sheer starvation compelled him to leave his dear home. The crops failed last year, and the best part of the produce of his lands had been taken by the zamindar in satisfaction of the rent due to him. With the remainder he had so long managed to maintain himself and family, but now that his supply was exhausted, and the money-lender, who had not got the paddy which he had lent him year before last, had refused to accommodate him again, he was obliged to have recourse to emigration in order to avoid death from starvation. If emigration continues at the present rate, Midnapore will be soon converted into a jungle. The resident zamindars of the district always try to help the raiyats, but what can they do if the crops fail? As for the non-resident zamindars, they care only for their rent, and do not think that they have a duty to do by their raiyats. Unfortunately it is these non-resident zamindars whose number is increasing. The rich men of the district care only for money, and are perfectly indifferent in the matter of giving help to their poor fellowmen. So the poor peasantry of the district is doomed.

VI.—MISCELLANEOUS

GENERAL AND
GANHAR-I-ASHFI,
July 6th, 1893.

57. The *General and Ganhur-i-Ashfi* of the 6th July praises the Officiating Lieutenant-Governor for his intention of going to Bankipore for the purpose of personally conferring a *khilat* there upon Haraballabh Narain Singh. This

Sir A. P. MacDonnell going to Bankipore.

is in good taste, for the man who is to be honoured ought to be properly honoured.

EDUCATION GAZETTE,
July 7th, 1893.

58. A correspondent of the *Education Gazette* of the 7th July dwells upon

A reading of the Census Report.

the necessity of a careful study of the figures given in the last Census Report for Bengal, Bihar, and Orissa, and of the lessons which may be derived therefrom. The Census figures are always and necessarily more or less inaccurate, and the chances of error and inaccuracy in compiling those of the last census were increased by the novel and unfamiliar character of the instructions issued to the enumerators and compilers at the instance of the authorities in England. According to the last census, the whole population of the Lower Provinces may be classified according to religion thus: 452 lakhs of Hindus; 234 lakhs of Mussulmans; 190 lakhs of Christians; and 26 lakhs of "others." Now, of these 26 lakhs of "others," nearly 23 lakhs have been this time shown under the heading "animistic." The classification of the non-Hindu aborigines has always proved a difficult work, and in previous census reports they were placed under the head "others." These tribes occupy such an advanced position on the borderland of Hinduism that they can only be properly classed as Hindus, though it is not unusual to find them described as non-Hindus. But as all enumerators are not gifted with an equal amount of intelligence, and as the instructions issued for their guidance are not always uniform, the increase or decrease which is shown

in successive Census Reports in the number of Hindus, Mussulmans, and Christians, respectively, is not found in the number of "others," the great majority of whom are aborigines. The answer to the question "Do you believe in Muhammad?" is sufficient to determine whether or not a man is a Mussulman. Similarly, a man's profession of faith or want of faith in Christ is sufficient to mark him out as a Christian or non-Christian. But it is not so easy to differentiate between a Hindu and a member of an aboriginal tribe. And this leads to much confusion in the census figures, as the following will show:—

The number of Hindus in Singhbhum in 1891 is shown as 230,999, against 447,810, the figure given in the Census Report of 1881 for that district. The number given of aborigines and others in 1881 was only 648; this time the number of aborigines (animistic) alone is shown as 306,410. This is, of course, exclusive of the Sikhs and Jains and others. So, under the new method of calculation, there is a difference of two to three lakhs in one district alone. It is noteworthy that while the total number of the population in the Chota Nagpur Division is shown to have increased from 42 lakhs in 1881 to 46 lakhs in 1891, the number of Hindus in that division is shown to have decreased from 3,187,000 to 3,105,000. It cannot be that the Hindu has relapsed into aboriginal animistic, and the decrease in the number of Hindus in the Chota Nagpur Division can only be due to a wrong manipulation of figures. This is also seen in the case of the districts of Bengal Proper, and especially in that of Malda, Bogra, Murshidabad, Birbhum, Dinajpur, and Purnea.

Both in the Burdwan Division, which is principally inhabited by Hindus, and in the Dacca Division, where the population is mostly Mussulman, the rate of increase in the number of Mussulmans during the ten years from 1881 to 1891 is shown to be higher than the increase in the number of Hindus during the same period. How is this to be accounted for? There is no reason to believe that lakhs of Hindus have become converts to Islam during these years. The Hindu boy is growing up to be a Hindu, and the Mussulman boy is growing up to be a Mussulman, and it is only a Hindu here and a Hindu there who loses caste by going against orthodox practice. Nor can it be the case that the condition of the Hindu raiyat in Bengal has become so deplorable that his only means of improving his worldly prospects now lies in embracing Islam, the religion, that is, which in Bengal has enabled its followers among the peasantry to form combinations against the zamindars and safeguard their rights. One explanation of the increase of the Mussulman population is suggested by the remark which a census office clerk is said to have made to another, namely, that it is easier by far to enter a man in the census returns as a Mussulman than as a Hindu, for whereas only one or two entries are sufficient for the former case, a large number of entries are required for the latter.

The statistics relating to the Bengal Christians show among other things that the number of child marriages has greatly increased among that community. And the fact speaks for itself.

59. The *Bangavasi* of the 8th July expresses surprise at the silent manner in which the marriage in the Royal family has been accomplished, the Indians being permitted to know

The Royal marriage.

nothing about it, much less to join in any festivities. Not even the public offices were closed for a day, and there were no acts of charity done, no festivities were held, and not a prisoner was liberated. The writer cannot say how the English people took all this, but the Indians who love and respect their rulers have been greatly pained by the noiseless manner in which the ceremony has been performed.

60. The *Sanjivani* of the 8th July gives a Bengali translation of the petition which has been submitted by Phulbas Mandal of Gacherdiar in the Kushtia sub-division of the Nadia district, accusing certain officers

Indigo factory oppression in the Nadia district.

employed in the Sonaikundi indigo factory of Messrs. Watson and Company, of having forcibly employed him on factory work, of having unlawfully detained him, and of having beaten him and his brother; and the writer adds that the men of this very factory are doing their best to dissuade certain witnesses from giving evidence in favour of Babu Brajendra Nath Chatterjee in the civil suit for damages which that gentleman has instituted against certain men of the factory who openly insulted him some months ago. On the 25th June last one

BANGAVASI,
July 8th, 1893.

SANJIVANI,
July 8th, 1893.

Benimadhav Ash, a witness, was seized by a peon, and taken away to the Shikarpur factory, where he was detained for three days, intimidated with threats, and released. The witness is therefore now hesitating to give evidence. The raiyats of Juniadaha should protest against such conduct on the part of the factory men. Whenever any oppression is committed upon them, they should seek redress in the courts of law, otherwise these oppressions will never cease.

DACCA PRAKASH,
July 9th, 1893.

61. The *Dacca Prakash* of the 9th July has the following :—

Hinduism judged by the census. It has been shown (Report on Native Papers for the 8th July 1893, paragraph 54) that of all people in India, the Hindus are the longest lived, and that if adult mortality had been as prevalent among them as it is among the Christian and other communities, no less than 2,050,178 Hindus, whose age is now sixty years or upwards, would have died before attaining that age. An analysis of the total number of the population who are above 39 years and below 60 years of age shows that there are 33,529,381 Hindus, 8,216,429 Mussulmans, and 326,809 Christians between those ages. Now considering that the total number of Hindus of all ages is 3.62 times the total number of Mussulmans and 91 times the total number of Christians of all ages, it is clear that if the rate of mortality had been the same among the three communities, the total number of Hindus aged 40 to 60 years would have come up to only 8,216,429 (the number of Mussulmans of that age) $\times 3.62$, and to only 326,809 (the number of Christians of that age) $\times 91$. But as a matter of fact, the number of Hindus between those ages is 3,744,827 in excess of that of Mussulmans and 3,810,187 in excess of that of Christians. Add these excess figures to the excess figures 1,030,661 and 2,050,178 given last week, and it is found that if all Hindus had become Mussulmans, no less than $3,744,827 + 1,030,661$, or 4,775,488 Hindus who have now passed their fortieth year, would have died before attaining that age, and that if all Hindus had been Christians, no less than $3,810,187 + 2,050,178$, or 5,860,365 Hindus aged 40 years or upwards, would have died before their fortieth year.

These facts show that in India even the Mussulmans are a longer lived people than the Christians. It is of course difficult to say whether the Indian Mussulmans owe this advantage simply to the fact of their being Mussulmans in religion or to the fact of their following the manners and customs of their Hindu brethren. For, as regards the latter point, it may be observed that the great majority of Mussulmans in this country do not eat beef, and, like the Hindus, worship Kali and other goddesses during the outbreak of a cholera or small-pox epidemic. But whatever the cause, it is undeniable that the Indian Mussulmans are a more religious people than the Indian Christians.

In infancy and childhood, at the age, that is, when the idea of moral responsibility is not developed and when it is not within one's power to prolong or shorten life by doing acts of virtue or vice, the rate of mortality among Hindus and Mussulmans is very high. The fact is made much of by the Christians and their followers, the so-called reformers of Hindu society; and Government, too, seems to side with them in their contention. The high rate of mortality among Hindu and Mussulman boys and girls in this country is due, according to these men, to the prevalence of early marriage in those communities. But it is seen from the census statistics that the people, the Christians for instance, among whom late or adult marriage prevails, do not, as compared with Hindus and Mussulmans, enjoy longevity. And if the utmost that can be claimed for such deferred marriages is that, as is proved by the figures supplied by the census, they can at best prolong life for a period of 15 to 20 years, one cannot but hold such marriages in utter contempt. As a matter of fact, early marriage cannot be the cause of child mortality among Hindus and Mussulmans, for no one can be so foolish as to maintain that it is the cause of both child mortality and longevity in those communities. The writer is, however, prepared to admit that as regards boys, early marriage often produces injurious consequences and may be one of the causes of the excessive mortality among Hindus and Mussulmans during the earlier years, but he believes that as regards the girls the practice is extremely beneficial, and this he will prove in his next review of the census report.

The high rate of child mortality among Hindus is due to their poverty. The Christians in this country are a small and well-to-do community. Government helps them both directly and indirectly, and they can always count upon the

active sympathy of their co-religionists. They have free admission into the public service; and provident funds and charitable institutions are maintained for their benefit. And it is almost impossible for them to reach that state of beggary and destitution which is the perpetual lot of the great mass of the Hindu villagers, whose children meet with untimely deaths for want of food and medicine. The Hindu father is indeed eminently religious and virtuous, but his starving child wants food and cannot surely live by his religiousness. It is not the Hindu religion therefore that is responsible for the large mortality that prevails among Hindu children. "It is for want of food and medical treatment that the Hindu race is gradually deminishing. O! you Christians and your followers, you should not therefore make the inability of these poverty-stricken Hindus to maintain their children a ground of reproach against their religion. The death of a Brahman child under the rule of King Rama was considered a proof of misrule. In this Kaliyuga we do not indeed blame Government for the large child mortality among Hindus, but the fact that owing to the undue partiality shown to the Christians there are more deaths among Hindu than among Christian children is at least one which reflects discredit on the Christian Government and the Christian community alike.

"The question of child mortality apart, the longevity enjoyed by the Hindu is due to his leading a moral and religious life. On attaining the age when a man acquires a sense of right and wrong, and a conception of duty and responsibility, the Hindu begins to follow the precepts of his religion and to do acts of virtue. He is thus able to live up to a very advanced age. But arrived at those years of discretion, the Christians and others do unrighteous acts in the name of religion, and meet with untimely death. Will not even this open men's eyes to the real character of Hinduism?"

URIYA PAPERS.

62. All the native papers of Orissa give an account of the storm and rain in that province in the month of May, and observe Prospects of the crops in Orissa. that paddy seeds sown in many fields were washed away, and that such seeds could not be sown in the remaining fields, as they were under water. Thus they anticipate a loss of four-anna crop by the end of the harvest season.

63. The *Utkal Dipika* of the 3rd June regrets to notice that a Hindu Kirtan party with music, while passing by the Mussalman roughs in Cuttack town. Baksibazar Musjid, in Cuttack town, were suddenly attacked and dispersed by a few Muhammadan roughs, who failed not to use their fists and sticks freely. The writer condemns the conduct of the Muhammadans, and observes that this is the first disturbance of its kind in Cuttack, where the Hindu and Muhammadan residents are known to have all along assisted each other in the observance of their respective rituals and ceremonies.

UTKAL DIPIKA,
June 3rd, 1893.

64. Referring to the question of the advisability of enforcing the study of Sanskrit in schools and colleges in Bengal of Sanskrit in schools and colleges. affiliated with the Calcutta University, raised by the *Amirta Bazar Patrika* of Calcutta, the *Utkal Dipika* of the 10th June argues at length, and concludes by stating that the study of Sanskrit must be enforced by all means, as Hindus cannot manage their every-day life without some knowledge of that language.

UTKAL DIPIKA,
June 10th, 1893.

65. In reviewing the results of the Provincial and Subordinate Civil Service examinations held in March last, the same Uriyas in the Subordinate Executive Service. paper expresses great disappointment at the fact that not a single native of Orissa could be found competent to be enrolled as a Deputy Magistrate or Deputy Collector.

UTKAL DIPIKA.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 15th July 1893.

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